

11-10-1976

Evangelical Visitor - November 10, 1976 Vol. LXXXIX. No. 21.

John E. Zercher

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Evangelical **VISITOR**

November 10, 1976



SEE PAGE NINE

Letters to the editor

"Right On"

Your editorial in the September 25 issue of the *Evangelical Visitor* concerning, "A Look at Gifts" was "Right On!" I would hope that it could be made available in quantity for distribution to those who have questions on the subject of The Gifts and Speaking In Tongues. They would be good for discussion starters or simply to clarify the issue.

I also enjoyed Bishop Roy Sider's article on "Good-Neighbor Evangelism." Since moving into a new area and, now, living in the city, we have become interested in building this kind of relationship with our neighbors. That article gave extra incentive. It's certainly not easy, but very rewarding.

James W. Esh

Colorado Springs, Colo.

COVER: The Rhodesian church uses this sign for its rural churches. When a church is built it is presented with a sign bearing its name, through the courtesy of the Literature-Visual Aids Committee. The signs are made by Sam King. His wife, Joyce, is the artist. (Photo by George Bundy)

Religion in the Western World

The United States rated the highest in religious beliefs among non-communist nations of the Western world, according to a 60-nation survey conducted by Gallup International.

"While religion continues to play as important a role in the lives of Americans today as it did 25 years ago, Christianity appears to be in trouble in the Western European nations," George Gallup said.

The new survey showed religious beliefs were considered "very important" by 56 percent of persons polled in the U.S., 36 percent in Italy and Canada, 26 percent of people in Benelux (Belgium, Netherlands, Luxemburg), 25 percent in Australia, 23 percent in United Kingdom, 22 percent in France, and 17 percent in West Germany and Scandinavian nations.

Professing belief in "God or a universal spirit" were 94 percent in the U.S., 89 percent in Canada, 88 percent in Italy, 80 percent in Australia, 78 percent in Benelux, 76 percent in United Kingdom, 72 percent in France and West Germany, and 65 percent in Scandinavian nations.

Belief in "life after death" was affirmed by 69 percent in the U.S., 54 percent in Canada, 48 percent in Australia and Benelux, 46 percent in Italy, 43 percent in United Kingdom, 39 percent in France, 35 percent in Scandinavia, and 33 percent in West Germany.

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From the Editor

The news from Zambia and Rhodesia (pages 8, 9, and 10) brought to mind memories of our visit to both nations in 1973 and attendance at the last General Conference which represented the Brethren in Christ in both countries. It was at this conference (1973) that two General Conferences were created—one for Zambia and one for Rhodesia.

My thoughts relating to the news from the church in Africa took a more current form as I reflected on my recent visit to Messiah. I spent the greater part of a week on Messiah's campuses—Grantham and Philadelphia. I was impressed with the continuing—one might say, the growing—relationship between Messiah and the denomination's overseas ministries.

Among the number of students from Zambia and Rhodesia attending Messiah is Rev. William Silungwe, newly elected bishop-designate for Zambia (see page 8). Also present for this term is Bishop Philemon Kumalo, bishop of the Brethren in Christ Church in Rhodesia. The present acting-bishop in Rhodesia, Stephen Ndlovu was a student at Messiah in recent years.

During my visit at the Philadelphia campus I lunched with Joe and Marietta Smith, who are combining teaching and staff duties there during their furlough from missionary service in India. Relating to college students is not a new experience for the Smiths but Messiah's church related students are different than the students who found the Smiths at their home in Delhi where they ministered

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Evangelical Visitor

Volume LXXXIX

Number 21

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

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Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals: 1 year, \$4.50; 2 years, \$8.50; 3 years, \$12.50; and 5 years, \$20.00. New and gift subscriptions, \$4.00 a year.

Entered as second-class mail at Nappanee, Indiana 46550.

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I Shall Go to My Grave —

Paul S. Rees

I AM NOT ill . . . not morbid . . . not despondent.

To the best of my knowledge, I am not suffering from what some psychiatrists would call a "death wish."

On the other hand, I am not young. The 20th century and I have kept close company for many years. This June Mrs. Rees and I celebrated our Golden Wedding Anniversary. I have outlived all of those senior men of God who helped to mold and mature me when I was a youthful preacher-in-the-making. More than that, I have outlived many of my peers, respected and much-loved contemporaries.

So I speak in a mood neither callow nor melancholy.

Let me try to ring some bells that resonate with my strong and persistent convictions:

1. *I shall go to my grave* affirming that Jesus Christ is what I mean by absolute reality. Not the Church, which is less than eternal; not the Bible, which is instrumental rather than ultimate; but Jesus Christ, the Lord God revealed.

2. *I shall go to my grave* convinced that the Church—the visible community of Christian faith and fellowship—needs to exhibit a unity that is perilously contradicted by the exclusive, self-defensive and often warring divisions into which we have fractured and factioned ourselves. With time's passing I am less and less impressed by our attempts to justify this rabbit-warren proliferation of our sects and subdivisions. Concurrently, I am increasingly struck by the flimsiness and self-serving of our arguments for going on as we are.

3. *I shall go to my grave* declaring that the human condition of estrangement from God is so profound that it can never be put right except as God in mercy takes the initiative, as He has in Christ. At the Cross, the place of reconciliation has been found and founded, once for all and for all who will kneel to accept.

4. *I shall go to my grave* persuaded that rules and regulations for Christians, if used as means by which we pigeonhole our Christian comrades into "true" or "false," are legalistic devices for producing "cult" or "culture" Christianity instead of the Beloved Community of the New Testament.

5. *I shall go to my grave* firm in the feeling that one of the most frequent undetected sins of Christians is idolatry. Customs, tradition, forms, ideologies, organizations, institutions (including the State), precedents, structures, titles, clichés—in every one of them there is a potential idol. They arose, it well may be, out of historical necessity. We cling to them, or kowtow to them, or somehow perpetuate them, out of lethargy, or bigotry, or stupidity, or vanity.

6. *I shall go to my grave* believing that the long years of controversial "pulling and hauling" over the personal gospel was a poignant miscalculation. There was myopia on both sides. Now, thank God, the signs point to clearer understanding.

The writer is editor at large, World Vision. Copyright 1976, World Vision. Used by permission.

7. *I shall go to my grave* with the conviction that theological "tunnel vision" has kept multitudes of Christians, both clergy and laity, from discovering the wealth of Christlikeness that is open to them on the pages of the New Testament. A holiness of motivating love, offered both as gift and as growth, has been missed by masses of Christians. They have missed it because of their preoccupation with two-nature theories, or "after-all-I'm-only-human" rationalizations, or mistaken exegeses ("Paul saw himself a bigger sinner at the end than at the beginning of his Christian life"), or justifiable fears of perfectionist excesses that they have witnessed or that history has recorded. We are wrong, I am persuaded, to set limits to what the grace of God can do in redeeming and refashioning the believing person.

8. *I shall go to my grave* asserting that nine-tenths of our either/or's are abstractions of the mind rather than reflections of reality. There *are* absolutes and there *is* truth in situation ethics. There *is* subordination in family and other community life and there *is* sexual equality. We *do* have a trustworthy Bible and we *do* have a Bible whose authority is not derailed by a misspelled word, or an erroneously translated term, or an incorrect date.

9. *I shall go to my grave* believing that, side by side with my ardent expectation of the Second Advent, most of our "signs of the times" sermons and books are based on opportunism and a mistaken understanding of what the apocalyptic portions of Scripture are meant to teach us. These hot sermonic and literary outpourings tend, in the cases of many Christians, to distract from the "occupy until I come" mandate for missions and social responsibility.

10. *I shall go to my grave* unshakable in the faith-confession that, all appearances to the contrary, "Jesus is Lord."

*Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.*

*Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.*

FROM THE EDITOR

from page two

among the university youth. (That could make an interesting article.)

It is not a one way street. Mark and Lucille Wolgemuth are in Zambia where Mark is teaching during his sabbatical from Messiah.

This sort of interchange should be good for both college and church; both the church in America and overseas. I hope we are seeing only the beginning.

Who's Boss?

Lloyd Knox

WHATEVER fills you has you. If your life is filled with booze, then booze is boss. It has you. If your life is filled with ambition, then ambition is boss. If you are filled with pride or envy or lust, then that is what has you.

If your life is filled with the Holy Spirit, the Holy Spirit has you. What fills you makes all the difference in the world—and the world to come.

The Apostle Paul was on target: "Do not get drunk with wine, for that is debauchery [dissipation]; but be filled with the Spirit" (Ephesians 5:18, RSV). Here is both specific contrast and broad symbolism. Don't be filled with . . . but be filled with the Spirit. Don't take into your life that which makes you less than you are. Don't take in that which demeans, degrades, destroys, or dulls. Of course that also includes the mind-pictures, reading, thoughts, imaginations, associations.

Are there pigs in your parlor?

E. Stanley Jones wrote, "Don't turn pigs into your parlor." Don't turn destructive beasts into the best rooms of your life. That is no way to enjoy the full life.

Scripture and life teach us that we are responsible moral beings. We are responsible for what fills our lives. We are responsible for the results of what fills our lives. If we are drunk, it affects our behavior. If we are filled with the Spirit, that affects behavior. So we have options.

I can escape life. Or I can embrace life in the fullness of the Holy Spirit.

Some escape with alcohol. Desire for success makes this almost in-

escapable to the salesman or to the climber. This false additive is too readily available. It is the primary escape.

Others escape with afternoon soap operas. They glide into the unreal world of the problems, exploits, and affairs of others. Real life fades.

Some drink from the bloating bottle of ambition and are filled to doom. Some consume the deadly, addicting stimulant called pride. Some fill their lives with things, with glitter, with a constant barrage of sounds—all of which soon pass. Some escape with work. These "workaholics" deny themselves the cultivation of the highest values found in relationships and finer sensibilities. There are many escapes, many ways to fill life. But the end is always a deepening sense of emptiness.

Dare you live all your life?

The greatest challenge is to embrace life, to find true fulfillment. God wrote a book to help us to do just that. I can open myself to Life, to the Source, to the Holy Spirit. This is no escape. Here we are face to face with reality. The result is a life which is enlarged, enriched, intensified. I see more, feel more, understand more. I increase both pain and pleasure.

Now tell me, tell yourself—what fills you just now?

Whatever fills you has you!

It makes sense to be filled with the Holy Spirit. Since we belong to whatever fills us, why not belong to God? Especially when we think of what He did.

I have been bought with a price—not silver or gold, but the precious blood of Christ. And it is by the Holy

Spirit that I trust in Christ. It is the purpose of Jesus to fill me with His Spirit. And I come into fullest possession of myself, I find my true identity, and I am made complete when the Holy Spirit fills me. Life takes on new meaning, satisfaction, and excitement. Filled with the Spirit, I am delivered from dependence on false supports.

Open your life to the Holy Spirit—gift of the Father and the Son. Receive the needed inward washing and regeneration of your life. This is what God pours upon us "richly through Jesus Christ our Savior" (Titus 3:5-6, RSV).

Open your life to the Holy Spirit. Receive renewal "in the spirit of your mind," so you are a new person with a new nature equipped for a new life (Ephesians 4:22-24).

Open your life to the Holy Spirit. Receive assurance of the fullness of God, the love of Christ, and the strengthening force of the Holy Spirit.

What continues to fill you?

God is thinking of our greatest happiness when He says, through Paul, "Be filled with the [Holy] Spirit." The term *filled* is a present imperative verb. Literally, it means, "Be continually filled with the Holy Spirit." But first He must fill you. Then He must constantly fill you.

When the Holy Spirit fills you, He will push out everything incompatible with His presence and action in your life. He will do what Jesus promised, "I came that they may have life, and have it abundantly" (John 10:10, RSV).

What will you permit to fill your life from this moment on?

Dr. Knox is publisher for the Free Methodist Church. This article is from *Light and Life*. Copyright Free Methodist Publishing House. Used by permission.

The Spiritual Welfare

C. R. Heisey

I. There are good spiritual forces unseen by us but working for us.

"And Micaiah said, Therefore hear the word of the Lord. I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said, Who will entice Ahab to go up and fall at Ramoth Gilead? And one said this and one said that. Then a spirit came forward and stood before the Lord and said, I will entice him. And the Lord said to him, How? And he said, I will go out and be a deceiving spirit in the mouth of his prophets. Then he said, You are to entice him and also prevail. Go and do so" (I Kings 22:19-23—NASB).

"I watched until thrones were placed and a venerable One sat on the throne of justice; His clothing was white as snow and the hair of his head was like pure white wool; His throne was a blaze of flames and its wheels were burning fire. A stream of fire came forth from His presence, a thousand thousand served Him, and ten thousand times ten thousand stood before Him; the court sat in judgment and the books were opened" (Daniel 7:9-10—Berk.).

Speaks of "... an innumerable company of angels" (Hebrews 12:22).

II. There are wicked spiritual forces unseen by us working against us.

"Put on the full armor of God that you may be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6:11-12—NASB).

"You were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, ... and were by nature the children of wrath, even as the rest" (Ephesians 2:2-3—NASB).

"For we are not fighting against people made of flesh and blood, but against persons without bodies—the evil rulers of the unseen world, those mighty satanic beings and great evil

princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world." (Ephesians 6:12—LVB).

III. We have a Captain who has already conquered them.

"Be careful that nobody spoils your faith through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ! Yet it is in Him that God gives a complete and full expression of himself in bodily form. Moreover your own completeness is realized in Him, *who is ruler over all authorities, and the supreme head over all powers*" (Colossians 2:8—Phil.).

"He got rid of the sovereignties and the powers, and paraded them in public, behind Him in His triumphal procession (by the Cross) (Colossians 2:15—Jer.).

IV. Proper equipment is needed and is provided for us to be more than conquerors.

"The weapons we wield are not merely human, but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ" (II Corinthians 10:4-5—NEB).

"Sophist"—any person practicing clever or specious reasoning—seeming to be good, sound, correct, logical, etc., without really being so; plausible but not genuine ... tending to mislead.

"We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil. Therefore you must wear the whole armor of God that you may be able to resist evil in its day of power, and that even when you have fought to a standstill you may still stand your ground." And be more than conquerors in conflict with the *kingdom of the cults* (Ephesians 6:11-13—Phil.).

"But you, dear friends, remember the predictions that were made by the apostles of our Lord Jesus Christ; for they told you, 'In the last times there would be scoffers, whose lives are guided by their impious passions,' these are the agitators, the worldly, who lack the Spirit" (Jude 17).

MUSINGS OF A PASTOR'S WIFE

Mrs. Earl Lehman

Today as I cleaned our church, my mind reflected on many areas of church life and activities, I thought of the one-room building where we worshipped 16 years ago.

I thought of the many improvements which God has permitted us to see accomplished—the increased classrooms, the new oil furnace, a lovely nursery, new rest rooms, our lovely new pews, piano, and organ. But above all else there stood out to me the "Old Bench" at the front of the sanctuary—"The Altar." If this piece of furniture could speak it could tell many beautiful stories.

At this altar I have seen my husband take many babies in his arms and dedicate them to God and His service. Here we have seen many young children kneel and give their hearts to Christ. We have seen youth bow and confess their sins to God and to parents. Here many young

couples have taken their marriage vows.

Young couples have knelt here and God has completely rearranged their lives and homes. Broken homes have been mended. Middle age folks have prayed their way back to God. Older men and women have been saved or reclaimed.

Before this altar many mortal remains have stood—children, middle age and older who have gone on to meet their Maker.

This altar has meant much to us as a family. Here we could bring our thanksgiving, our burdens, and concerns to God.

This altar has meant much to me. Here I have prayed and God has showed me it was just another bend in the road he wanted to straighten out.

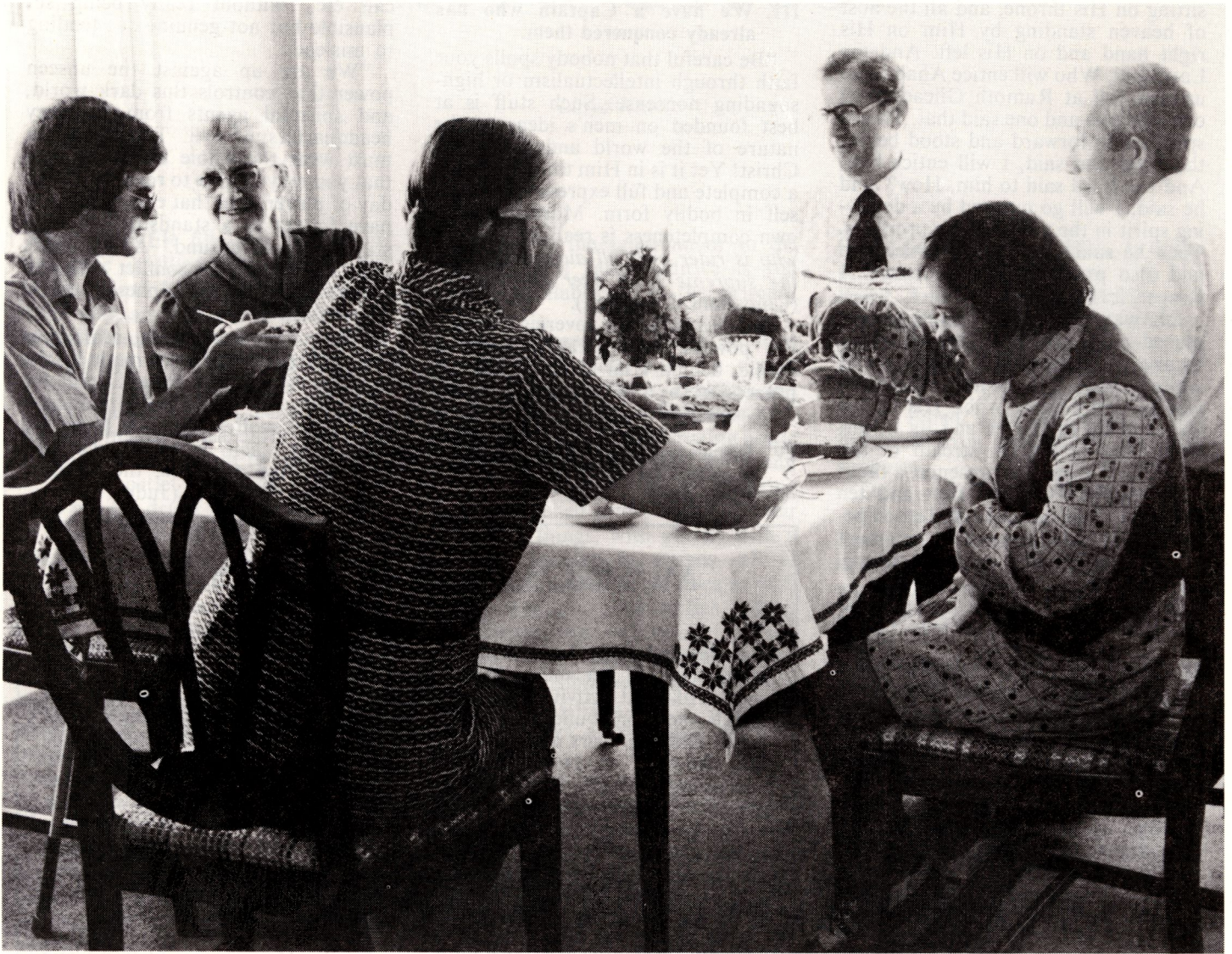
"The Bench" might be old but tears want to fill my eyes as I thank God for all the wonderful memories I have of the things that happened at this simple piece of furniture.

I can surely say with the song writer, "My God! How great Thou art."

Mrs. Lehman and her husband serve the Shermans Valley congregation.

The writer is a former pastor and respected Bible teacher. He is a member of the Upland Brethren in Christ Church.

“When you are having a party...
do not invite your friends...”



Ask the poor, the crippled, the lame and the blind
and so find happiness.”

Luke 14:12-13 NEB

Christ calls us to share ourselves and our resources
at festive occasions and day by day
with needy neighbors near and far.
Reach out to those who cannot join your party
by giving generously to MCC through your church or directly.



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Religious News

Senate, House Resolution Calls On USSR to Provide Religious Freedom

A "sense of Congress" resolution in support of Soviet Christians and other religious believers suffering for their beliefs in the USSR has been passed by the Senate and the House of Representatives.

The measure, originally introduced in the House by Rep. John H. Buchanan, Jr. (R.-Ala.), calls on the Kremlin to free dissident Baptist minister Georgi Vins, 48, currently serving a five-year sentence at hard labor for religious activities, such as evangelizing, teaching and writing.

British Bible Goes Metric

Publishers of a British edition of the Bible that gives measures in meters, centimeters and kilograms predict that their "Good News Bible" to be released October 11 will be sold out by Christmas.

The Bible Society and Collins Publishers are planning to release one million copies of the newest translation of the world's best-selling book.

Goliath in the British Bible is no longer six cubits and a span tall, but instead reaches nearly three meters. His coat of armor, which once weighed 5,000 shekels of brass is now recorded at 57 kilograms.

Noah's ark is 133 meters long, 22 meters wide and 13 meters high.

Congress Votes Right to Food

The U.S. Congress adopted a new declaration of policy regarding world hunger when the House and Senate each passed a right-to-food resolution during the closing days of the 94th Congress.

Adoption of the resolutions was regarded as a major achievement of the religious community, which waged a major effort to secure passage of the measures, after their introduction last year.

Through its declaration the Congress states that "the United States reaffirms the right of every person in this country and throughout the world to food and a nutritionally adequate diet."

Congress further affirms that "the need to combat hunger shall be a fundamental point of reference in the formulation and implementation of United States policy in all areas which bear on hunger, including international trade, monetary arrangements, and foreign assistance."

Bread for the World, a Christian citizens' movement, spearheaded the drive for hunger legislation.

ABS Set For Publication Of "Good News Bible"

The American Bible Society has announced that the Good News Bible, a major new translation of the Bible in English, will be published December 1.

The Good News Bible completes a project which began with the publication in 1966 of the Today's English New Testament, Good News for Modern Man. More

than 50 million copies of Good News have been circulated since 1966.

Good News Bible (the Bible in Today's English Version) is a common-language translation in modern English, according to the American Bible Society. The translation avoids both regional colloquialisms and slang and elevated literary expressions.

Half of New York Town Ordained To Qualify for Tax-Exemptions

To combat rising taxes, half the residents of the Catskill Mountain town of Hardenburgh, N. Y., have been ordained so they can qualify as tax-exempt clergymen.

The town's 236 residents resorted to this unusual tactic to attract the attention of the State Legislature to the fiscal pressure in their community that has caused their taxes to go up by three and four times in the last six years.

Citizens of Hardenburgh are serious about their move, but they also see the funny side of their actions. They frequently address each other as "Reverend."

They were ordained by George McClain, a 41-year-old plumber from the nearby village of Liberty. Mr. McClain is a bishop of the Universal Life Church.

Protestant Anti-Abortion Leader Hits What He Calls "Appeals to Prejudice"

The chairman of a national Protestant anti-abortion group has charged that those upholding abortion are concealing the real issue in the abortion debate—the nature of human life—under "a cloak of obvious anti-Catholic rhetoric and blatant appeals to prejudice."

Dr. Harold O. J. Brown, chairman of the Christian Action Council (CAC), Washington, D.C., and associate professor of theology at Trinity Evangelical Divinity School, Deerfield, Illinois, said during a press conference that the doctrine of separation of church and state is being used today to further the establishment of a "state-sponsored secularism."

He said this is especially evident in the abortion controversy, but noted that the tradition of non-involvement in politics keeping most Protestants out of the abortion debate "is rapidly changing."

Study Reveals 10% of all U.S. Girls, 15 to 19, Become Pregnant Each Year

More than one million teenagers—10 percent of all girls aged 15-19 in the U.S.—become pregnant each year, according to an article in a special *Teenagers USA* issue of Family Planning Perspectives magazine.

Of the total pregnancies, 60 percent result in live births, 30 percent in abortions and the rest in miscarriages, the article reported. More than one-third of the births were to unmarried mothers.

The article was adapted from a paper prepared by Frederick S. Jaffe, president of the Alan Guttmacher Institute and vice-president of Planned Parenthood Federation of America, and Joy G. Dryfoos, planning director of the Guttmacher Institute.

They said that "although the consequences of adolescent childbearing are not

all or always bad, sufficient adverse health, economic, social and emotional outcomes have been documented to warrant greater attention to the prevention of that segment of adolescent fertility which is unintended."

Supreme Court Ends Death Penalty Ban In Cases of Murder

The U.S. Supreme Court has let stand its July 2 decision upholding the death penalty for murder and lifted the stay that has been blocking the states from putting that decision into effect.

The Justices announced they will soon decide also whether capital punishment may be imposed on persons convicted of rape.

The action was one of the last moves by the Court before convening for its 1976-77 term, a year that is widely expected to be marked by further development of the Burger Court's trend toward curbing the rights of defendants in criminal cases.

Serious Crime Increased 3% In First 6 Months of '76

Serious crime in the U.S. during the first six months of 1976 increased 3 percent over the same period in 1975, according to the Uniform Crime Reports of the Federal Bureau of Investigation.

The 1976 increase was due to an 11 percent increase in the large-volume larceny-theft category. All other categories of serious crime declined.

According to the FBI, violent crimes—murder, forcible rape, robbery and aggravated assault—dropped 6 percent. Murder dropped 12 percent, rape and assault 1 percent, and robbery 10 percent.

This marks the first time in six years that the violent crimes category has shown an overall decline.

Census Report: Families Lacking Husband In the Home Rose By 33% in 6-Year Period

The number of families headed by women who do not have husbands present in the home has increased 33 percent from 1970 to 1976, according to a report issued by the U.S. Bureau of the Census.

The report also indicated that while the number of households with both husband and wife present has gone up 6 percent since 1970, the number of households in which persons live alone or with non-relatives has increased 41 percent during the same six-year period.

Synagogue Provides No-Cost Funerals

To free its constituency from excessive costs in the funeral industry and to serve families wanting to bury loved ones according to strict Jewish law and tradition, a synagogue in Minneapolis has arranged to handle deaths on its own.

Rabbi Arnold Goodman of Adath Jesurun Synagogue told his members that members of a Chevra Kavod Hamet (Society to Honor the Dead) will handle the body, build an oak coffin, sew the cotton body shroud, counsel the family and provide a limousine.

The survivors pay only for the plot and opening and closing of the grave. Cost of a funeral is an estimated \$400.

Church in Zambia

Elects

Bishop-Designate

FORWARD

H. Frank Kipe

VERY significant in the life and growth of any mission-planted church is the day when her own members choose from among their own ranks the leader of their church. On Friday, August 20, 1976, the Brethren in Christ Church in Zambia, assembled in General Conference, chose Reverend William T. Silungwe (aged 46 years) to be their next bishop. He is to take office in January, 1978.

The life, the ministry, and the home of Reverend and Mrs. Silungwe so beautifully matched the biblical description of an overseer in the church as recorded in I Timothy 3:1-7 and Titus 1:5-9. Reverend Silungwe has, after three and one half years of pastoral experience, served the church in Zambia as district superintendent for five years. His warm love and understanding for pastors and their work has endeared him to the shepherds. He moves gently among his people with effective and efficient use of his time and resources. He inspires confidence and a sense of responsibility among those he serves.

After the election of a Zambian leader to the post of bishop, I felt a very keen sense of satisfaction and great personal joy. What we have worked toward for so many years has been fulfilled right before our eyes. At the end of this tour of service we will leave Zambia with a feeling of deep spiritual satisfaction. The work is going forward, Jesus is leading His church, men are willing to sacrifice for the call of God, Satan cannot destroy the church.

The prayer of my heart now is for the forward thrust of the church to be-

come "full circle." May there come from within our church in Zambia, men who will arise, go forth, cross boundaries, cultures, and languages to win new converts and plant new churches. I believe this is God's will.

Pray for Brother Silungwe as he spends a year in study at Messiah College. Pray for Mrs. Silungwe and their five children who will be alone without husband and father. Pray for our church in this transition period. Praise God for His faithfulness and blessing to His people. "I'm so glad I'm a part of the family of God."

WHAT A RESPONSIBILITY!

D. C. Mwaanga

AT NO other time in the history of the Brethren in Christ Church in Zambia has the church exercised greater responsibility than that of electing among ourselves a church leader to an office of such magnitude. Although we are a simple minded people, the significance of the office of bishop and church overseer in being instrumental to church growth caused some apprehension in some of us. Humanly speaking, the office of bishop entails a process of planning, organizing, directing and controlling human



Bishop-designate Silungwe with his wife and family (photo by G. Bundy).

beings, materials, machines and money so as to secure the optimum achievement of objectives. If through our choice there is a breakdown in the organizational machinery resulting in adverse effects in church growth, how will our counterparts elsewhere and more so, our Lord above, judge the church in Zambia! To this, we find consolation by drawing parallels to what happened in Jerusalem as recorded in Acts 6:3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

The two brethren, Rev. W. T. Silungwe and Rev. J. C. Mwaalu manifested the above qualities, and after much prayer and with a great sense of discretion, were elected to the office of bishop and church overseer respectively. The words from Acts 4:13 dispel any fears about our church in Zambia. In Rev. Silungwe and Rev. Mwaalu we have a "Peter and a John between whom Christ walks."

We can conclude our observations of this great event in the life of our church by quoting Matthew 7:16, "Ye shall know them by their fruits."

The church in Zambia appeals to our counterparts elsewhere and to all God-fearing people besides the members of the Brethren in Christ Church to pray with us for our future leaders in the church. We also appeal for even greater cooperation between the Mother Church overseas in the fields of personnel and otherwise.

Evangelical Visitor



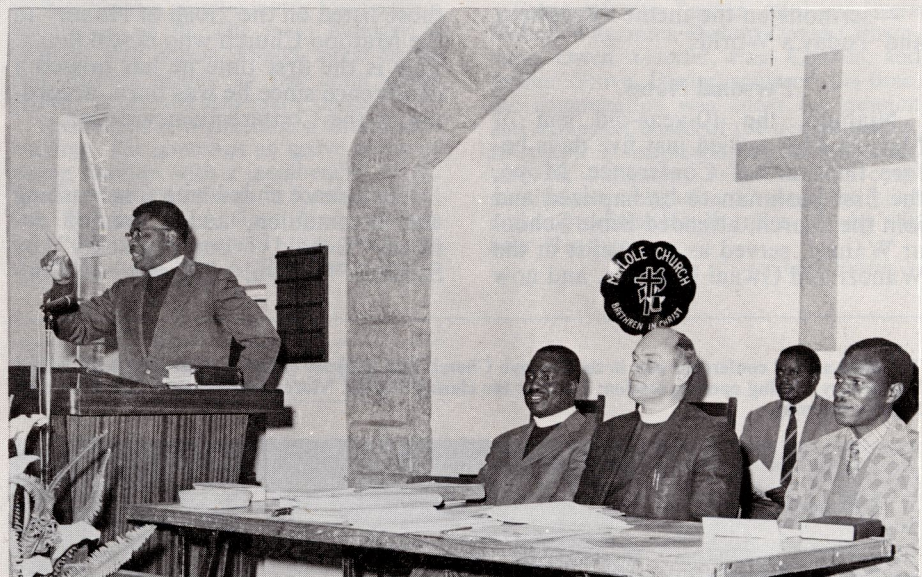
Zambia General Conference officers; left to right: Rev. Marshall Poe, secretary; Rev. William T. Silungwe, asst. chairman; Bishop Frank Kipe, chairman; and Jonah C. Munsanje, treasurer (photo by G. Bundy).



Newly-elected overseer Mwaalu with wife and children (photo by G. Bundy).

Rhodesian General Conference in Third Annual Meeting

(Photos by George Bundy)



Rhodesian Conference staff: Stephen Ndlovu, chairman; Joel Ncube, asst. chairman; Jake Shenk, secretary; Martin Senda, asst. secretary; and Roy Nkala and J. T. Ndlovu (not seen) reading clerks.

The air was filled with voices of many folks singing as the buses, cars, lorries and vans pulled into Matopo Mission on Wednesday afternoon, August 25. As dormitory after dormitory, offices and classrooms filled with people, one wondered just how many people were going to come to Conference. The buildings seemed to bulge with the many visitors, but every-

where one walked, they met smiles and hearty greetings.

Near the church was a large sign welcoming all to Matopo and to the Conference. Many noted it but there was even more surprise when at evening twilight it was lit up by flashing blue and red spotlights. A number of people stopped to watch it. It was constructed by Benson Sibanda, one of

the Matopo teachers, who, it was reported, was a "very clever scientist."

Features of the Conference included:

—election of Lot Senda as the General Conference Secretary, replacing Jacob Shenk.

—ordination of Elias Moyo, pastor of the Salisbury congregation.

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One of the many singing groups present at the conference. This year saw the largest number of youth present at a conference. Bible quizzes were a part of the conference.



Martin Senda tells the value of Theological Education by Extension (T.E.E.). He has participated in T.E.E. for four years, completing twenty-four subjects. Martin is a rural schoolteacher.

—presentation of Certificates for completed Bible courses in the Theological Education by Extension program. Approximately 150 people have completed courses successfully. Mr. Martin Senda and Mr. N. C. Sibanda each received 24 certificates, having completed two-thirds of the work for a Bible School Certificate.

—sermons on the theme "Prophecy and Today's World."

Personal Notes

Njabulo, the 10-year-old son of Msindo Moyo, died just five days before the start of Conference. Moyo, the first bushman to be baptized and join the church, attended Bible School at Wanezi, served as evangelist in the Wanezi and Gwaai Districts, and now

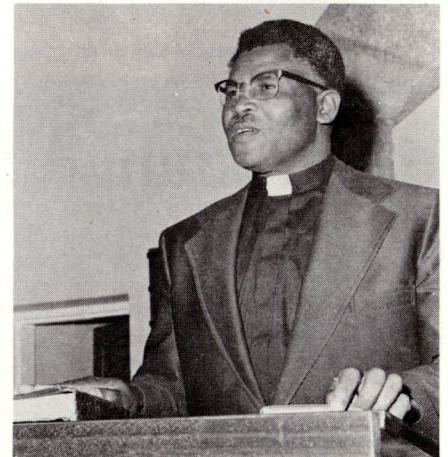
is hospital evangelist and pastor at Phumula. An offering was lifted at the doors on Thursday—"our tears" amounted to \$39.57.

Note was made of the absence from this Conference of Rev. Manhlenhle Kumalo. One of the first three overseers chosen in 1921, and ordained in 1944, Rev. Kumalo is the only one of those listed on the "Roll of Honor" in the Matopo Church who is still living. This is the first time he has missed a conference since he was born, according to the Conference newsletter.

* * *

Conference ended with foot washing and communion, and a sermon entitled "Behold I come quickly" by Stephen Ndlovu, chairman of Con-

ference and Acting Bishop. Approximately 1,600 people were present for the closing session.

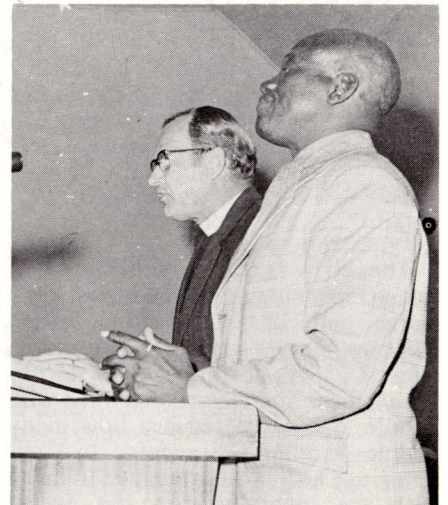


Stephen Ndlovu, acting bishop in the absence of Bishop P. M. Kumalo.

The third annual conference met in the Matopo Church with capacity crowds—more than 1,150 at the Wednesday evening opening session; 1,600 at the closing session. More than 900 took communion on Sunday morning.



Guest speaker, Bishop Frank Kipe from Zambia. Jacob Moyo was the interpreter during the conference.



Abner Haldeman Given Bible



Stan Long, manager of the Christian Light Bookstores in Upland, California, presents a copy of the Reference Edition of the Living Bible to Abner Haldeman, Mayor Emeritus of Upland.

The presentation was made to honor Mr. Haldeman as Executive Committee Chairman of "Here's Life America" for the Inland Empire. The first promotion for "Here's Life" will be placed on the Billboards in the area. It is interesting that Ken Taylor refers to this type of promotion in Habakkuk 2:2—"Write my answer on a billboard . . ."

MDS Filmstrip Available

To Build Up the Kingdom is a filmstrip about Mennonite Disaster Service. The filmstrip visits scenes of disaster and recovery in Kentucky, Pennsylvania, Nebraska, Georgia, and Colorado.

The filmstrip may be ordered from the MCC Audiovisuals library at 21 South 12th St., Akron, Pa., 17501 or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Skyline View Provides Counseling Service

The Skyline View Brethren in Christ Church is providing professional counseling services to the community through the church's facilities which are located approximately ten miles east of downtown Harrisburg, Pa., along U.S. Route 22.

Counseling is provided by members of the professional staff from the Philhaven Hospital, a mental health facility located near Mt. Gretna, Pa., operated by the Lancaster Mennonite Conference.

Although, all of Philhaven's professional services are available through the Skyline View center, Richard L. Showalter, a certified psychologist, has been the primary therapist involved in the program.

In addition to a wealth of other credentials, Showalter has served as director of the Narramore Foundation's Pennsylvania Counseling Center for two years prior to accepting a position on the Philhaven staff in 1967. He has had extensive experience in marriage and family counsel-

ing, individual therapy, psychological testing and group therapy. Both Showalter and his wife are members of the Skyline View congregation.

While Philhaven staff provides the resource personnel for the satellite clinic, the Skyline View congregation furnishes office space, utilities, telephone answering service for appointments, and a receptionist. Because these benefits are provided free of charge, the hospital is able to reduce its fees for service at the satellite center by over fifteen percent.

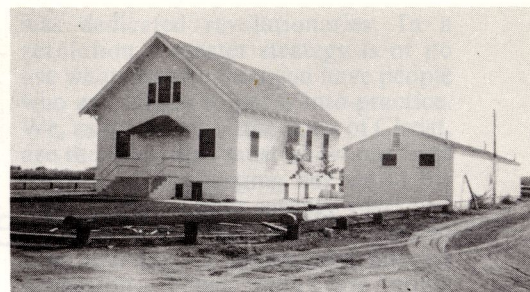
According to pastor Walters, "this program offers the church a meaningful way to extend our ministry to the community at large."

Where is Waukena?

During the General Conference at Azusa Pacific College, I was asked this question numerous times. Conference is a time of making new and renewing old acquaintances and of "catching up on the doings" of everyone. The usual amenities were frequently followed by the statement, "Waukena, that's nice. Where is Waukena?" Let me take this means to inform the church about Waukena.

Waukena lies approximately 250 miles north of Upland, in the San Joaquin Valley. Travel north on U.S. Highway 99 from Los Angeles to Tulare and then west over country roads for 13 miles. You come to Waukena, a small country town with a population of 70. The main industry is farming with cotton, alfalfa, sugar beets, and various grains as the main crops grown. There are also many dairies.

The church at Waukena is a white frame building. The church is an active group of young families with a membership of 21. The average attendance in Sunday school for 1975 was 45. A Good News Club is held during the school year with attendance in the 50's. At the present time a



landscaping project is taking place. New sidewalks, a new parking lot, and new shrubberies and trees are part of the project.

The story of Waukena goes back to the early years of the century. Around 1903 the first brethren came from Kansas and other states into the area. The first church was constructed in 1914 and dedicated in 1915. The building committee consisted of Jesse Sheets, Samuel Eyer, Eugene Eyer, and E. W. Heise.

In 1920 the church was moved to its present location on property donated by Samuel and Katie Haugh. The church at that time had a thriving program with attendance running from 100 to 125. It was then Beulah College started and many brethren moved south. Waukena Church was involved in a Bible Conference with the Upland Church, which continued for a number of years.

Some of the former ministers were Bishop Wagaman, Bishop David Climenhaga, Owen Alderfer, Paul Charles, and Arthur Grove. During some of this time, the congregation was under the mission and extension board of the denomination. It is now a self-supporting congregation with an obligation to fill in this community—an obligation to serve the Lord and to proclaim His Word to all who will hear His voice.

—Glenn Smith

MESSIAH COLLEGE

Brethren in Christ Enrollment Up

It is encouraging to note that both the number and percentage of Brethren in Christ students at Messiah College is up from last fall. They continue to compose the largest denominational group enrolled at the college. This is an important factor in maintaining the college's perspectives and goals which are rooted deeply in conservative, evangelical Christianity.

The total enrollment at Messiah College is over 1,000 for the second consecutive year. Although down a bit from last year's 1,037, this resulted from a smaller registration in off-campus Continuing Education classes. These vary in size from year to year, depending on course offerings, location, and student interest.

To compute full time equivalency, the college semester hours of all part time students are added together and then divided by the minimum semester hours (12) a full time student carries. With this as a basis,

four people each taking a 3-hour course would add up to one full time equivalency.

Last fall 897 full time students enrolled at Messiah College, and the full time equivalency stood at 937. The registration this fall resulted in 926 full time students with the all-important full time equivalency totaling 950.

The college continues to give opportunity for students with a wide range of background and abilities. It is not an elitist institution. With this in mind, the Admissions Office endeavors to accept all students who give promise of doing acceptable work within the "Christ Preeminent" context which Messiah College has always espoused.

The college Admissions Office is now accepting and reviewing applications for the 1977 Spring and 1977 Fall terms.

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A Father's Thoughts on Marriage

Jesse Dourte

YOU ARE at the threshold where the real David and the real Colleen will show themselves as they have never done before. From this point on there will be no retreating to your parental homes for shelter from the waves which will attempt to erode away the marriage union. It has been your choice to share life together and in that choice you are about to experience many of the greatest blessings, thrills and joys of your life. Also you may have some of the greatest and most difficult problems and disappointments that you have ever had to face.

When national statistics tell us that one out of three marriages end in divorce and that a slim 25 percent of all marriages are well adjusted and happy, this could be frightening. Your future will be dependent upon how well you handle your adjustments, frustrations, defeats, and successes. My prayer and desire for you is that you will be among those whose marriage is a happy one. However, this will depend upon how willing and successful each of you are in understanding and practicing a few basic principles which are so vital to a happy and successful marriage.

You will need to be mature. Marriage is for adults, not for children. Try to recognize differences in personality. Do not have as your goal the changing of your mate. Understand yourself. Be realistic about why you are here. You are God's creation and you are somebody. God has a will and plan for your life which will contribute good, not only to a marriage union, but to society.

The art of communication is the key to a good marriage. It is communion—the partaking and participating with one another. Communication builds togetherness. You will communicate at times almost unknowingly with the eyes, with the

hands by way of touch or gesture, and many times more consciously by verbal expressions. The problem that many marriages encounter is that couples treat it as a canning process. This procedure is one whereby the couple packs its ambitions, inhibitions, frustrations, joys and sorrows and any other ingredient into the container of self, seals it with the lid of hopefulness, and expects some day to open it and find instant fragrance, beauty and fulfilment. A good marriage just does not happen automatically. It takes effort and work to be at its best.

In a happy and well adjusted marriage the partners are willing to talk about anything and pray about everything. Communications which include phrases such as "If," "But," "Always," "Never," and "If Only" are usually used more destructively than constructively. Good communication is not always easy. However, there are certain things which assist in achieving understanding and oneness through communication. Good listening, definite times to listen and talk, and willingness to respond kindly and lovingly are irreplaceable building blocks for a strong union. James says, "That we are to be quick to hear and slow to speak." Paul in the Ephesian letter says that our manner of life is to be with all lowliness and meekness, with longsuffering, forbearing one another in love, always speaking the truth in love so that your communication may be edifying or building.

Be realistic about your abilities as well as your weaknesses. Welcome constructive criticism and accept disappointments and corrections without thoughtlessly and defensively striking back at others. Always remember *it is not who is right, but what is right.*

Always keep your spouse second to God in reverence and due respect. You are to love your mate as you love yourself.

Do not compare each other unfavorably with someone else, and be

very careful and discreet about discussing former relationships. Speak well of your mate in public and avoid embarrassments.

Be transparently honest. Never threaten separation or divorce. Enjoy doing things together and if necessary learn to do things your partner enjoys. Marriage calls for each partner to be *selfless* and not *selfish*.

Marriage is a God ordained union, a contract for life, so that man and woman may experience fulness and fulfilment in life. God's Word states that "marriage is honorable in all things and the bed undefiled." Cohabitation is only for a man and woman that have been legally united in holy matrimony and provides the basis for the highest expression of affection and love. This union outside the marriage covenant is destructive, sinful, and damning.

God has ordained marriage for the propagation of the race and the fulfilment of man's and woman's needs.

Honoring and serving Christ together, establishing a Christian home, and rearing a Christian family are the highest goals any couple can have.

This calls for a personal encounter with Jesus Christ as your Saviour and Lord and a daily renewing and refreshing at the throne of God. Spirituality is the glue that holds marriages together.

Your assignment, David and Colleen, is not an easy one. With God on the throne in your lives and home, you can ford every stream of transition. Working through problems together can bring you to new and greater heights in your marriage and to greater devotion to God and His service.

May God's richest blessing be upon you as you diligently and faithfully build your marriage, climbing over your adjustments and through every problem to the mountain heights of happiness and fulfilment in each other and to a transfiguring experience in Jesus Christ.

Jesse Dourte is the pastor of the Mastersonville Brethren in Christ Church and is a member of the General Conference Board of Christian Education. Jesse gave this meditation at the wedding of his daughter, Colleen.

Two hundred years ago the United States was in the midst of an earth-changing revolution. It was a revolution based upon the concepts that every man has a right to life, liberty, and the pursuit of happiness. Today we are in desperate need of another revolution. Not a revolution of guns, war and violence; not a revolution of changing political systems and leadership, but a revolution in the lives and minds and hearts of people living in our world. It must be a revolution based upon the concepts of eternal life, liberty from the bonds of sin, and the right to pursue and achieve happi-

ness both in this life and the next. This revolution is both a desperate need and a challenging potentiality.

There are two prerequisites for any successful revolution. The first prerequisite is dedicated revolutionaries and the second is a master plan. Our master plan is found in II Chronicles 7:14. "If my people who are called by my name shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land." This is an explicit plan for national evangelization with three criteria.

The first criterion is humility. The United States is incredibly vain in its self-righteousness. Many people say "Do we not live in a land founded on the basic principles of Christianity? Does not the money we use in everyday life bear the inscription, 'In God we trust'? Our land must be a Christian nation. I'm an American, therefore I'm a Christian."

Well, let us not forget that despite our technological and intellectual sophistication, we come to God only as a child. We come to God not in the glorious surrender of all that is rightfully ours, but as a miserable cowering thief who must give back to his master that which he has taken. We are not doing God some tremendous favor in the surrender of our lives to him. Our lives are not ours to give. They were bought with a price two

Curtis is a senior in high school. He gave this devotional at a fall Youth Day service. He is a member of the Chambersburg Brethren in Christ Church.

thousand years ago. Criterion number two is prayer and seeking the face of God. Too many Christians are like someone trying to play a guitar that is not hooked up to the amplifier. There is power everywhere but no connection is being made. We have the infinite resources of an infinite Creator at our disposal and the only thing we have to do is turn on the switch and pray. God is waiting to reveal Himself to us. He can only reveal Himself to us in proportion to the amount of time we spend seeking Him. A good salesman has to know his product and be excited

was dedicated revolutionaries. In a revolution a master strategy is of no use whatsoever unless you have people who are willing to put it into practice. We, as members of the body of Christ, are the ones who must allow our lives to be used in changing our world for Jesus Christ. About seventy years ago there were four men who had first an idea, and then a dream, and then an obsession. These men saw much wrong in our world and thought they had a way to change it. These men were Marx, Engles, Stalin, and Lenin. These men ate, slept, drank and breathed communism. Their dream

ANOTHER REVOLUTION

Curtis Byers

about it. We can only effectively witness for God if we know Him in an intimate way and are excited about the salvation He offers.

The third criterion is to turn from our wicked ways. Now I "kinda" doubt if there are very many of us here that have a lot of wicked ways to turn from. An ancient and very wise philosopher once said, if the shoe fits wear it! However, I would like to think of this in a different light. The greatest deterrent to any effective Christian witness is sin in our lives. The daily devotional called *Daily Bread* had a story that told about two Roman soldiers who were talking. The one was a ruler of the time and he was thinking of different ways to get rid of the Christians living in Rome who were causing all kinds of problems for him. He talked about martyring them, or persecuting them, or having some kind of big campaign to discredit them. But the soldier under him said, No that wouldn't work because they rejoice in the fact that they bear suffering for their Master. He said the only thing that is going to get rid of them is to make them sin.

If we allow sin to come into our lives it is like severing the cable between the light switch and the bulb. The potential and the power is still there but sin is blocking the communication between us and God. It is only the application of I John 1:9 which says, "If we confess our sins, he is faithful and just to forgive us our sins," that we can be restored back into effective living for God.

The first prerequisite I mentioned

was not merely an idea, it was a lifestyle. Their philosophies took one of the most backward countries in Europe and changed it into a very progressive country. In seventy years they had more people won to their domain than we had in our two hundred years. I am not making these men out to be heroes—anything but that! Seventy years and the rivers of blood flowing from the bodies of many thousands of martyred saints have yet to eradicate the mark they have made on human history.

These men had a life changing ideology and they were content to do nothing less than to change their world. How then can we, who know the omnipotent and omniscient Creator, do any differently? Granted, not every Christian is called to change entire nations. However, it is nothing less than our God-given duty to change the world we live in. A nation cannot be won for Christ. It is only as individuals give their lives to Christ that we will see the kind of nationwide revival which I feel is talked about in II Chronicles 7:14.

Your world may be only an office, or a school, or a home. If Christianity is as dynamic and powerful as we say it is, and if our lives are truly committed, then we should be satisfied with nothing less than to change and revolutionize our world in our sphere of influence; that is the world which we experience in our day to day lives. As each of us strives to influence his individual world for Christ, God will hear from heaven and forgive our sin and heal our land.

Dr. LeRoy Walters, Jr., Speaks

Dr. LeRoy Walters, director of the Center for Bioethics at the Kennedy Institute of the Georgetown University, spoke at Messiah College in October on: The Quest for Health, Issues in Bioethics, and Pediatric Euthanasia.

A graduate of Messiah in 1962, Dr. Walters received his B.D. degree from Mennonite Biblical Seminary, and his M.Phil. and Ph.D. degrees in Religious Studies from Yale University. He has also studied at the University of Heidelberg and the Free University of Berlin.

He has done extensive study and writing on both Christian pacifism and the ethical issues relating to abortion and euthanasia.

MISSIONS**Nurses Go to Macha**

Two registered nurses are joining the missionary staff of Macha Hospital, having left for Zambia October 25. **Mary Bricker**, from Manheim, Pennsylvania, is a member of the Pleasant View congregation of the United Zion Church. **Rachael Copenhaver**, who has just completed four years of Voluntary Service at the Navajo Mission, comes from the Church of the Brethren. Her home is in Lebanon, Pennsylvania.



Mary Bricker



Rachael Copenhaver

CONFERENCES**Allegheny**

The **Canoe Creek congregation** has completed a new parking lot recently. Three persons were baptized in the Beaver Dam Creek. The pastor is Rev. Mark Slagenweit.

The Homebuilders' group of the **Cedar Grove congregation** held a couples retreat in the Seven Mountains with Rev. and Mrs. Eber Dourte as the resource persons. The Singles Group arranged for baby sitting. Rev. Eugene Heidler is the pastor.

The **Chambersburg congregation** held a dedication service for a new sanctuary piano on Sunday morning, October 2. The piano was dedicated debt free. Harold DeCou was the guest organist and pianist for the occasion. For the past two years the Junior Christ's Crusaders held Bike-a-Thons to raise money for the piano. A gift was also received from the Gospel Tide Hour. The pastor is Rev. A. G. Brubaker, Jr.

The **Green Grove congregation** hosted a Sunday School Workshop for the S-3 churches on Thursday evening, September 16, with Rev. Earl Lehman as the director. The pastor at Green Grove is Rev. Wesley Smeal.

The **Iron Springs congregation** reports holding daily vacation Bible school with the offering going to the Navajo Mission. Those in charge of the school were Vaughn Solomon, superintendent; Mrs. Martha Sites, assistant; and Rev. Amos Kipe, pastor.

On Sunday morning, October 3, the **Mowersville congregation** had as their guests the Brethren Four Quartette who shared in the Sunday school and worship services. An afternoon service was held at the Roxbury Camp with The Lebanon Valley Gospel Band sharing their faith through music. Rev. Mervin Potteiger is the pastor.

The **Shermans Valley congregation** reports that a baptismal service was held recently for eight persons. The pastor is Rev. Earl Lehman.

Atlantic

Ninety members of the Ladies Auxiliary of **Kenbrook Bible Camp** attended a luncheon at Kenbrook Camp on September 11. Rev. Keith Ulery shared with the ladies regarding expansion of the camp. They have set as their goal the raising of \$10,000 for the decorating and furnishing of the lounge at the new winterized Retreat Center.

The **Cross Roads congregation** recently received 17 persons into church fellowship. On October 17, the cornerstone was laid for the new church facility. Occupancy is expected by March, 1977. Rev. Allon B. Doute is the pastor.

Members of the **Community Bible Chapel**, Sarasota, Fla., traveled to Holden

Park Church to present a musical program on Sunday evening, October 10. Rev. Clair Shenk, pastor of the Community Bible congregation served as evangelist for the week long services at Holden Park. The pastor at Holden Park is Rev. Larry Steffee.

A dinner was served on Sunday, October 3, to celebrate the anniversary of the **Silverdale congregation**, following the morning worship service. Rev. Edwin Rosenberger was presented a Special Recognition Award for having served the church either as pastor or church board member for over 60 years. Rev. Rosenberger was also honored with a letter from Bishop Charlie Byers who recognized him as an outstanding person in the development of the Souderton-Silverdale churches. The present pastor of the Silverdale congregation is Rev. Omer King.

Canadian

The **Commission on Home of the Canadian Conference** held its second retreat at Camp Kahquah on September 27-30. Rev. and Mrs. John Schock directed the retreat which was attended by forty-three senior citizens. Rev. and Mrs. Albert Larson from Fairbault, Mn., shared with the group.

The **Collingwood congregation** has named their church "New Life Brethren in Christ Church." They report continual growth in their number. Rev. Dale Shaw is the pastor.

Central

The **Christian Union congregation** held a special dedication service for four babies on Sunday morning, September 26. The film, "In God We Trust" was viewed in the evening. Rev. Marlin Ressler is the pastor.

The **Highland Congregational Council** has approved the construction of the proposed addition and alterations of their present church building. The project is scheduled to be completed by mid-April, 1977. The pastor is Rev. Louis Cober.

The **Lakeview congregation** held a "Trash-Can Picnic" at the home of Alan Whiting. The meal was cooked over an open fire in a new trash can. The group enjoyed fun and fellowship. The pastor is Rev. Kenneth Royer.

The **Leonard congregation** observed Family Day on Sunday, September 26, by taking nine persons into church fellowship (including a family of five). The pastor, Rev. Harold Wolgemuth, gave a chalk talk on the home in the evening service. Twenty-three families are taking part in a prayer chain.

Rev. and Mrs. Roderick Hill were received into church membership by the Union Grove congregation on Sunday, August 15, at the same time Rev. Hill was installed as pastor by Bishop David Clinehaga. A food shower was held for the Hills by the congregation.

Midwest

The **Abilene congregation** recently purchased a bus and are seeking new opportunities of outreach. The pastor is Rev. Henry Landis.

The **Mountain View congregation** recently received 13 new members into their fellowship. A youth retreat was held September 10-12. Rev. James Esh and Rev. Dwight Kauffman are the pastors.

Pacific

The **Chino congregation** held their annual Family Retreat September 24-26 and had Bishop Don Shafer and family as their guests. The pastor is Rev. Robert Bushnell.

The **Upland congregation** have planned a mission emphasis for October-November with a special focus each Sunday. Dr. Edward Murphy from Biola College shared on "Mission Worldwide" on Sunday, September 26. The pastors are Rev. Robert Hempy and Rev. Glenn Ginder.

Births

Brechbill: Charity Dawn, born April 1, to Mr. and Mrs. Lynn Brechbill, Camp Lakeview, Mi.

Brillinger: William Roy, born August 19, to Walter and Marie Brillinger, Oak Ridges congregation, Ont.

DeVore: JoJean Kay, born June 27, to Mr. and Mrs. Doug DeVore, Lakeview congregation, Mi.

Figard: Jason Wade, born Sept. 9, to Brian and Nancy (Clippinger) Figard, Shermans Valley congregation, Pa.

Flohr: Sherry Lynn, born Sept. 14, to Mr. and Mrs. Richard E. Flohr, Iron Springs congregation, Pa.

Gillies: Donald Buchanan, born June 10, to Peter and Elizabeth Gillies, Oak Ridges congregation, Ont.

Johnston: Devin Reese, chosen son of Gary and Sylvia Johnston, Massey Place congregation, Sask.

King: Karen Marie, born Sept. 23, to Mr. and Mrs. George King, Cedar Grove congregation, Pa.

Landis: Rebecca Lynn, born July 30, to Mr. and Mrs. Luke Landis, Cedar Grove congregation, Pa.

Loper: Susanne Elaine, born Sept. 7, to Richard and Darlene Loper, Roseglen congregation, Pa.

Powell: Cynthia Joy, born Dec. 11, 1975, to Donald and Donna (Royer) Powell, Lakeview congregation, Mi.

Martin: Sandy Lee, born Sept. 18, to Mr. and Mrs. Ronald Martin, Paramount congregation, Md.

Slagenweit: Mariane Louise, born Sept. 11, to Mark E. and Bonnie (Miller) Slagenweit, Canoe Creek congregation, Pa.

Stauffer: Tanya Sheree, born Oct. 5, to Mr. and Mrs. Jay Stauffer, Lancaster congregation, Pa.

Stepp: Erin Brewer, born Aug. 12, to Paul and Beth Stepp, Christian Union congregation, In.

Weaver: Rebecca Ann, born July 15, to Barry and Carol Weaver, Refton congregation, Pa.

Woodward: Michael Eugene, born June 23, to Michael and Valerie Woodward, Christian Union congregation, In.

Zacharias: Pamela Jill, born July 30, to Peter and Caleen Zacharias, Massey Place congregation, Sask.

Zeager: Colette Louise, born Sept. 15, to Mr. and Mrs. Daniel Zeager, Conoy congregation, Pa.

Weddings

Campbell-Tice: Donna, daughter of Mr. and Mrs. Russel Tice, and Dennis, son of Mr. and Mrs. Paul Campbell, Julian, Pa., July 17, in the Assembly of God Church, State College, with Rev. Henry L. Shaffer officiating.

Charman-Daly: Patricia Lynn, daughter of Mr. and Mrs. Clement Daly, Buffalo, N. Y., and Wayne Douglas, son of Mr. and Mrs. Cecil Charman, Hagersville, Ont., July 19, in Christ the King Church, Buffalo, N. Y.

Kratz-Evans: Tracy Ann Evans, daughter of Mr. and Mrs. Nick Wolansky, and David Gary, son of Mr. and Mrs. David Kratz, July 31, in the Amherst Community Church with Rev. Atlee Hershberger officiating.

Miller-Nelson: Janie, daughter of Mr. and Mrs. Don Nelson, and Richard, son of Mr. and Mrs. Richard Miller, Sept. 20, Amherst Community Church with Rev. Atlee Hershberger officiating.

Obituaries

Brubaker: Mrs. Emma Dourte Brubaker, died Oct. 10, 1976, at the age of 90. She was preceded in death by her husband, Landis G. Brubaker. She is survived by two brothers: Rev. Monroe Dourte and John Dourte. She was a member of the Manheim Brethren in Christ Church for 75 years. The funeral service was conducted by Rev. Allon B. Dourte and Rev. J. Norman Weaver officiating. Interment was in the Mastersonville Cemetery.

Dagen: Steven Charles Dagen, born April 6, 1958, in Lancaster, Pa., died July 16, 1976, in St. Joseph Hospital, Lancaster. He was the son of Mr. and Mrs. Charles Dagen, Jr., who survive. The funeral service was held in the Pequea Brethren in Christ Church with Rev. W. Dale Allison and Rev. Charles Taylor officiating.

Deihl: George H. Deihl, born Nov. 20, 1892, died June 7, 1976. He was the son of John and Emma Davidson Deihl. On Jan. 19, 1918, he was married to Ada Miller who survives. He is also survived by four

children: Carl, Harold, Mrs. Helen Hoover, and Mrs. Ruth Hackman; nine grandchildren; three great-grandchildren; and a sister. He was a member of the Christian Union Brethren in Christ Church. Rev. Carl G. Stump and Rev. Marlin Ressler officiated. Interment was in the Christian Union Cemetery.

Hess: Esther Earhart Hess, born Jan. 20, 1890, died Feb. 13, 1976. She was preceded in death by her husband, Abram M. Hess in Sept., 1963. She is survived by three sons: Lester R., Kenneth B., and Clair, 13 grandchildren; and nine great-grandchildren. She was a member of the Cross Roads Brethren in Christ Church where the funeral service was held with Rev. Allon B. Dourte and Rev. B. E. Thuma officiating. Interment was in the Cross Roads Cemetery.

Long: Rev. Basil Long, born Nov. 22, 1914, in Houghton Twp., died Oct. 1, 1976. He was the son of John and Edith Ketchabaw Long. On Jan. 1, 1938, he married Elsie Williams who survives. He is



also survived by four children: LeRoy, Carol, Gerald, and Peggy. He gave 25 years of pastoral leadership to the Houghton Centre congregation until the time of the merger several years ago. He also served on the Conference Board of the Canadian Conference. The funeral service was held in the H. D. Verhoeve Funeral Parlor, Langton, with Rev. John R. Sider officiating. Township Mayor, Jerome Van De Slyke, and Chairman, John McCombs, also took part in the service on behalf of the local and regional councils. Interment was in the Tilsonburg Cemetery.

Royer: Mrs. Etha, age 64, died Jan. 7, 1976. She is survived by her husband, Kenneth; three daughters: Mrs. Arlene Wolfe, Mrs. Virginia Powell, and Mrs. Donna Powell, four sons: Richard, Eldon, Rev. Kenneth, Jr., and Lee. She was a member of the Lakeview Brethren in Christ Church. The funeral service was held in Canton, Ohio.

Walls: Mrs. Margaret B. Walls, born Sept. 12, 1894, died Oct. 9, 1976. She is survived by her husband, Irvin A., three children: Mrs. Virginia Strayer, Irvin D., and Mrs. Betty Manspeaker; ten grandchildren; and fifteen great-grandchildren. The funeral service was held in the S. Gerald Weaver Funeral Home with Rev. Paul E. Book officiating. Interment was in the Dry Hill Cemetery.

Between Brethren

RICHARD E THUMA
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MARIETTA PA 17547

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"Vietnam, Cambodia, Mozambique and Angola record mass killings, gruesome torture, rape, total wipe-outs, levelling of cemeteries, and changing the names to banish the memory of past generations. The vicious plan is to destroy the morale of all who are fortunate (or unfortunate) enough to survive, and to pulverize and compel them into the communist mould.

Alexander Solzhenitsyn has drawn aside the Iron Curtain and given us a glimpse of the hideous conditions that prevail in these Soviet dominated lands. He also tells of the 66,000,000 people who have died in the prison camps of Russia. Christians were the major group among the political prisoners. Incidentally, Solzhenitsyn distinguishes between his fellow Russians and the dominating Soviet power."

—from *Pray or Perish*—Francis Grimm

SOME OF MY OWN CONCERNS

I am old enough to remember most of the communist onslaught throughout the world in my lifetime. I remember mostly the stories of the estimated 10,000,000 peasants who starved to death during the forced collectivization of the farms in Russia during the 20's. Stalin is reported to have raised his stubby fingers to Churchill and said, "10,000,000 of them!" I also remember the terrible purges of the 30's when untold millions were liquidated under the Stalin regime. I remember the boast of Khrushchev that "60,000,000 Americans would have to be liquidated when the Communists take over America because they would not fit into the Communist mould." I also remember the terrible Chinese purges of the 50's and 60's when possibly 40 to 60 million perished. Accurate statistics are hard to come by, but these statistics represent people like you and me who had just as much right to go on living as do you and I.

How anyone can defend communism on any ground completely baffles me. It is not that I would vacillate and deny my faith in order to live. If the time comes, as well it may, I will give my life for my faith. But in the interests of human decency as well as in the context of our Christian heritage, I think that if we fail to warn against this monstrous evil, we are guilty of gross neglect.

I am becoming increasingly alarmed about the soft line which some people in my own beloved denomination seem to be taking on the communist menace. How soon we may be called upon to answer for this neglect we do not know. Actually, I think the only hope for this land and for America is II Chronicles 7:14.

Lewis B. Sider